

Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, On 13th November 1998

So recount the name of thy Lord and be wholly devoted to Him.

The Holy Quran. al-Muzammil [The Person Wrapped Away]: 9.

This verse proposes parting away from the world in the memory of Allah. تَبَيَّنَ ['total devotion'] means to part as if to sever from the world and exist entirely for the love of Allah. تَبَيَّنَ does not mean to cut off every single tie with the world but to keep such ties as incline one to God. This connotation of تَبَيَّنَ starts even before the beginning of Prophethood. It is incorrect to assume that a Prophet retreats into تَبَيَّنَ after being commissioned as a Prophet. He becomes a Prophet as a result of تَبَيَّنَ. Any great spiritual position even if it be one of piety is but a step in the ladder of تَبَيَّنَ.

Narrated Ayesha: The first of what the Messenger of Allah ﷺ was initiated into Prophethood (when Allah wanted to honour him and grant His mercy upon His creatures) was that he would not dream anything except that it would occur like the breaking of dawn. So he continued upon that for as long as Allah willed for him to continue, and he loved seclusion, such that there was not anything more beloved to him than solitude.¹

The procedure of retreat in the Cave of Hira is a sign of this same reclusiveness. Every person who desires nearness to Almighty God should follow this example of the Holy Prophet ﷺ. Then there is a Hadith:

It is reported on the authority of Amir bin Saad that Saad ibn Abī Waqqās was occupied with his camels when his son Umar came to him. When Saad saw him he said 'I seek refuge with Allah from the mischief of this rider' and as he got down he said to him 'You are busy with your camels and your sheep and you have abandoned people who are contending with one another for power'. Saad struck his chest and said 'Keep quite. I heard Allah's Messenger ﷺ saying 'Allah loves the God-conscious servant who is free from want and is hidden from view.'²

For those who retreat totally for God and hate and loath the world and its people there comes a time when Almighty God Himself draws them out of this seclusion so that they may carry out the work of reforming the people of the world. This is exactly what happened with the Holy Prophet:

The fact is that when one facilitates affection and an interest for God then one harbours a hatred and revulsion for the world and its inhabitants. One naturally desires solitude and seclusion. The same was the state of the Holy Prophet ﷺ. He had so annihilated himself in the love of Allah the Almighty that he found all his pleasure and relish in that seclusion. He would spend many a night in a place where there was no provision for rest or fulfilling of

¹ Tirmidhi, Abu Isa Muhammad. *Jami' at-Tirmidhi*: vi. Tr. Abu Khayal. 6 vols, (Darussalam, 2007). 328, 329.

² Muslim, Ibn al-Hajjaj. *Sahih Muslim*: vii. Tr. Nasiruddin al-Khattab. 7 vols, (Darussalam, 2007). 369.

desires and where one fears to go. This also reveals how brave and valorous he was. When one has a strong relationship with Almighty God then it is accompanied by valour which is why a believer is never a coward. Worldly people are cowardly and never possess true valour.³

The more one believes in God the less one fears those t a distance from Allah and if it does not go away then it is the work of a believer to break it and to reject it '...which is why a believer is never a coward.' A believer is not only fearless of Jinns etc but is fearless of every worldly catastrophe. I have personally experienced this and there is also a prayer of the Holy Prophet : ﷺ : [O Allah! Cover up my defects, and change my fear into peace.]⁴

A big fear that afflicts a person is for their faults to be revealed. Secondly one fears the unseen perils of the way. Sometimes they can be from the government, the Police, or robbers, thieves and thugs that are the norm in certain places. This prayer would make you fearless of the perils. One way is that Allah actually averts these dangers and you do not even know through what means Allah has averted what was to face you. On the other hand if a person trusting in God does come to some harm they are happy in His pleasure and He then grants them abundant grace. These are 2 types of trust born as a result of the certainty of reliance upon Allah and as a result of تَبَيُّن:

Do not assume that Prophets and Messengers request their appointment. They never do. They rather wish to remain anonymous and for nobody to know them. But Allah the Almighty forces them out from the inner chambers. This is exactly how every Prophet lived. The Holy Prophet ﷺ wanted to remain hidden from the world. That was the very reason he would hide in the cave of Hira and spend his time in worship. He never suspected that he would emerge announcing 'O mankind! Truly I am a Messenger to you all from Allah ...'* For this is the practice of Allah that whoever wants to be something remains deprived and those who want to hide are sent out and given every position. So be certain that I too want a life of seclusion.⁵

Similarly His Holiness the Promised Messiah (peace be on him) states:

It should also be remembered that those who come after being commissioned by Almighty God are never desirous of having people gather around them and praise Him rather these people naturally desire to remain hidden and they assume satisfaction in remaining apart from the world.⁶

In the Democracies of the world a person who desires status is always one who wants to be something. But this Democracy itself contains the fire that burns the harvest. True Democracy is not the fortune of anyone other than that of the Ahmadiyya Community. In the *Jamat* whoever wishes for a position is deemed incapable of that position. Look at

³ Ahmad, Hazrat Mirza Ghulam. 3rd August 1905. *Malfuzat: iv.* 317.

⁴ Ibn Hanbal, Abu Abdullah Ahmad. *Musnad Ahmad ibn Hanbal.*

* Say 'O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the Earth. There is no God but He and He gives life and death. So believe in Allah and His Messenger the Prophet the unlettered one who believes in Allah and His words and follow him that you may be guided aright.

The Holy Quran. al-Araf [The Heights]: 159.

⁵ Ahmad. 29th December 1905. Ibid, 664.

⁶ Ahmad. 8th May 1904. Ibid, 7.

Afghanistan or Pakistan - In Pakistan in particular all the commotion is due to the desire for office. The best lessons for us are in the institution of Prophethood chosen by God.

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